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ABSTRACT

This report is part of the Corporation for Public Broadcasting's triennial assessment of the needs and interests of minority and diverse audiences, including ethnic minorities, recent immigrant groups, adults lacking basic reading skills, and people who use English as a second language. The assessment took the form of a conference which brought together various leaders and experts on the subject groups' needs as they pertain to public broadcasting. This publication consists of a five-part report of the meeting by Fred Guthrie, the meeting's rapporteur, and the following background papers: (1) "Public Broadcasting and the Native Americans" (W. Ron Allen); (2) "Background Statement on Minority Needs" (Ronald P. Andrade); (3) "The Challenge to Public Television Programming to Inform, Entertain, and Empower" (Gordon L. Berry); (4) "Background Statement on Minority Needs" (Antonia Hernandez); (5) "Views of Most Pressing Minority Needs" (Peyton S. Hutchison); (6) "Reflections on Public Broadcasting and Its Responsibilities to Minority Communities" (Wilhelmina Reuben-Cook); (7) "Background Statement on Minority Needs" (John Y. Tateishi); (8) "Minorities and Public Television: A Synopsis of Empirical Research Findings" (Armando Valdez); (9) and "Background Statement on Minority Needs" (James T. Yee). A list of conference participants and the Aspen Institute's Communication and Society Program Policy Statement are appended. The members of the Aspen Institute's board, trustees, trustees emeriti, key staff, and offices and facilities are listed on the inside front and back covers. (KRN)

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The Aspen Institute

Communications and Society

Assessing the Public Broadcasting Needs of Minority and Diverse Audiences

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(Continued on inside back cover)

FORUM REPORT

Assessing the Public Broadcasting Needs of Minority and Diverse Audiences

Report of a Conference of
The Aspen Institute's
Communications and Society Program
Wye Woods Conference Center
Queenstown, Maryland
April 29–30, 1992

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Director

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Rapporteur

This is a Forum Report of a conference supported by the Corporation for Public Broadcasting.

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FOREWORD

When Congress created the Corporation for Public Broadcasting 25 years ago, it envisioned a semi-private entity that would receive Federal money and distribute it to various educational non-commercial broadcasting entities around the country. The non-commercial broadcasting resource would go well beyond the instructional nature of educational broadcasting in the 1960s to a system that served the general public in areas where commercial networks could not or would not serve.

Since that time, public broadcasting has grown at all levels. While the Federal government contributes a smaller and smaller percentage of the total public broadcasting budget (now approximately 16%), the actual dollar amounts are ever larger. With this continued funding has come certain responsibilities. Among them is the concern of Congress regarding the responsiveness of public broadcasting entities to serve minority and diverse audiences. These communities are defined as ethnic minorities (viz., African American, Hispanic, Native American, Asian American, and Pacific Islanders), recent immigrant groups, adults lacking basic reading skills, and people who use English as a second language.

Every three years the Corporation for Public Broadcasting must assess the needs and interests of these minority and diverse audiences. And, it must report annually to Congress on the programming that the public broadcasting communities are airing in response to those needs and interests.

As part of its triennial ascertainment effort, the Corporation asked the Aspen Institute's Communications and Society Program to convene a meeting of leaders and experts in the subject groups' needs as they might pertain to the world of public broadcasting. The resulting meeting was held on April 29–30, 1992. Coincidentally, these were the same days that citizens reacted violently in Los Angeles and other cities in response to the not-guilty verdict of the police officers accused of beating Rodney King at his arrest.

Despite the tensions pulling at each of the participants—several of whom were community leaders in areas which erupted in violence—they all remained at The Aspen Institute's Wye Woods Conference Center to complete the work of the sessions. They believed that their input into the programming process of the public broadcasting system was important work indeed. For, as they said, the world of television, commercial as well as noncommercial, desperately needs input and involvement from diverse and minority perspectives.

More accurately, they would point out, all television audiences need those perspectives. Target groups need more programming of import and relevance to their critical needs. But just as crucial to our ever more fragile society, the "majority"

audience needs to understand the nature of our multi-cultured society, and the value of diversity. As the participants said in many different ways, we have to see each other in normal, human contexts, and we each have to feel a part of the whole if the broader society is to work. Television, particularly public television, has a critical role in making this happen.

This *Forum Report* consists of (1) a report of the meeting by Fred Guthrie, the meeting's rapporteur, (2) a participant list, and (3) a number of short papers by certain participants explaining the most pressing problem they believe faces the minority or diverse community they represent.

From these thoughts, and other activities, the Corporation for Public Broadcasting will submit a report to Congress on minority and diverse audience needs and how public broadcasting responds to those needs. Our thoughts in publishing this as a *Forum Report*, however, extend further. The concepts suggested in the following pages need urgent attention from a variety of leaders. What action should and can be taken in the immediate future?

Public broadcasting entities should heed the thoughts of their "minority and diverse audiences," however they are determined. The group at Wye suggested more regular contact among stations and program entities, on the one hand, and representatives of diverse groups, on the other. Needs and interests constantly change. Stations obviously need to have mechanisms to stay abreast of those changes. While most broadcasters believe they have such mechanisms, a fair self-assessment should reveal much room for improvement. More minority employment at all levels, advisory boards and groups, access mechanisms, magazine shows, surveys, studies, and more imaginative measures should enhance the likelihood that all of America will see this increasingly complex world through both broader and more diverse lenses.

Finally, this is a report of minority and diverse audience needs and interests as they relate to public broadcasting. But the viewer grazing among many channels rarely restricts his or her choices to noncommercial television. Commercial broadcasters, cable channels, and other programmers could also benefit from looking at these issues.

It is our hope, then, that this report will spark interest and debate by the broadcasting community, broadly defined, and the public broadcasting community in particular on minority needs and problems. Most importantly, those broadcast communities need to take action to increase attention and response to these needs and problems. Unless and until the mass media address core issues, our society will likely perpetuate its problems.

We want to thank the Corporation for Public Broadcasting for making this meeting and report possible, and Catherine Clark for her editing and production assistance.

Charles M. Firestone
Director
Communications and Society Program
The Aspen Institute

If we are to remain the most vibrant and hopeful nation on Earth
we must allow our diversity to bring us together, not drive us apart.

President George Bush, May 1, 1992

All of this [progress] rests on our embracing a rather simple concept . . .
that we are all in this together; that the racial diversity which now
in Los Angeles . . . embraces people from 146 nations
is going to be a source of strength for us.

Governor Bill Clinton, May 5, 1992

Introduction

It is an irony too pointed to be dismissed as a mere coincidence that this conference on assessing the needs of minority and diverse audiences took place at the exact time that the city of Los Angeles erupted into the deadliest urban unrest in America since the Civil War era.

Many of the same frustrations that exploded so violently on the streets of that city were expressed by the participants at this conference; but so too were many of the prescriptions for healing the divisions among us that have been advanced in its aftermath.

Foremost among these guides for change was a passionate conviction among many of the participants that the institutions of public broadcasting are uniquely suited to play a leadership role in helping all the elements of our diverse society to understand each other. In fact, one of the striking results of the conference was the focus on identifying both institutional and programming strategies that would promote wider communications and greater understanding between different ethnic and cultural groups within America, as well as within these groups. The vision and concerns of the participants were remarkably broad and inclusive.

Given this inclusive vision, it is not surprising that a second major focus of the discussions was the need for widening the inclusion of diverse ethnic groups in public broadcasting, both within the institutions that comprise it and as its audiences and supporters.

The participants offered a number of suggestions for public broadcasters, ranging from very general attitudinal issues to quite specific proposals for administrative procedures and programming. Following is a highly condensed outline of the major themes that were discussed, along with some of the prescriptions offered.

I. Frustrations and Impatience

Frustrations and impatience were felt and expressed by many of the participants. One, for example, related a personal experience of attending a similar meeting in the late 1970s, which in turn led to a questioning of the strength of public broadcasting's commitment to take action. While participants acknowledged that public broadcasting has changed since that time, and praised the institutions for their efforts in a number of different areas, participants nevertheless expressed considerable frustration with the pace of change and the status of many of the key concerns of minority and diverse populations, some of which relate as much to the perceived state of affairs in society at large as they do to public broadcasting.

Among some of the sentiments expressed:

- I don't think any of us thought we'd have to be saying things like this in 1992.

- Everyone knows what the needs are; we're tired of identifying them. When are you going to do something?

- Why is the conference just minorities? Where is majority? We shouldn't just be talking to each other.

- The emphasis on local programming and activities in last year's report is misleading; local programming represents a small percentage of public broadcasting's aggregate expenditures.

- This conference is a justification rather than a dialogue.

II. Assessment of Needs

While the participants did identify a number of needs associated with ethnic minorities and other diverse groups, such as crime and criminal justice and the availability of housing, relatively little time was spent in discussion of the needs faced specifically by these groups.

It was clear throughout the discussions, however, that the majority of participants would agree that two fundamental issues lie at the core of most, if not all, of the specific needs that exist among ethnic minorities and diverse groups:

- widespread racism, racial prejudice, and racially based misunderstanding, not only on the part of the majority culture but among ethnic minorities as well, and

- the general failure of the educational system to meet the needs of minorities, and of undereducated people of *all* racial and ethnic backgrounds.

Further, the participants clearly felt that the consequences of failing to address these two fundamental issues extend throughout society, negatively affecting not only minorities but the majority culture as well; and that their resolution cannot be contemplated without the full participation of the majority culture.

Some of the specific comments and points made during the conference regarding these issues:

The need to address widespread racism, racial prejudice and racial misunderstanding.

- There is a climate of tolerance of bigotry, and an intolerance of those who are different, that society seems unwilling to challenge. This climate is exemplified by the increasing number of hate crimes perpetrated against Asian Americans, exacerbated by public "Japan-bashing" by mainstream figures in government, business and the media.

- The visibility of racism is increasing; on the other hand, minorities feel invisible in the media. Diverse groups have been marginalized.

- There is a deepening racism between minority communities, fueled by ignorance and misinformation.

- The trend to consider bilingualism a "divisive" issue is another form of racial or ethnic prejudice, in this case against language.

- There is a need to view all issues through the "lenses" of diverse audiences. Even the way issues are framed reveals a bias; for example, is the issue crime or criminal justice?

- Addressing "minority needs" will inevitably involve and affect all segments of society.

The need to improve educational services.

- 51 million Americans don't have a high school diploma; 27 million have completed eight or fewer years of school.

- Only 10 percent of those who need literacy services actually get to a class.

- Traditional systems of education are failing minorities. For example, 60 percent of Native Americans drop out of public schools.

III. How Public Broadcasting Can Help

Despite the impatience and frustrations that participants expressed regarding the pace of change, and the serious and deep-seated nature of the needs affecting their communities, conference participants were generally agreed that public broadcasters can play a pivotal role in helping to meet the needs of not only diverse audiences but of the wider society as well.

"Public broadcasting has the opportunity to work with this sense of frustration [felt by many ethnic minorities] to build a common core of values," was the eloquent expression one participant gave to this idea.

The principle goals that public broadcasting can pursue to achieve this goal are:

Public broadcasting can help *all* elements of society understand each other, by contributing to a common core of values and showing us the commonality of our experience.

Public broadcasting can provide information to help diverse groups take charge of their communities.

Public broadcasting can help diverse groups understand, appreciate and preserve their own cultures.

Public broadcasting can provide Americans with low literacy skills and those for whom English is a second language with information, motivation to seek further education, and in some cases, instruction.

Public radio can play a unique leadership role regarding a number of diverse audience needs.

Further comments and suggestions within each of these broad themes:

Public broadcasting can help all elements of society understand each other, by contributing to a common core of values and showing us the commonality of our experience.

- Public broadcasting can help break down misunderstandings and stereotyping, not only between the majority culture and minorities, but between minority groups as well. It is no longer just an issue of black and white.

- There should be more programming on public broadcasting that deals with the way America views minorities. We don't want a grand esoteric discussion; we just want to see ourselves in our real lives.

- Public broadcasting can help us address our prejudices and fears not only regarding other groups, but regarding languages as well; it can change attitudes about non-native speakers.

- In any such programming, however, the stereotypes and fears of the majority culture must be included and must be dealt with.

- Perhaps a multicultural program should be slotted in to the national schedule with broad support from the entire system. The program could take many possible forms: a magazine, drama, etc.

Public broadcasting can provide information to help diverse groups take charge of their communities.

- Programming should focus more on problem solving, not just on problem identification.

- The Outreach Alliance, which combines national program broadcasts with community-based follow-up to take action in implementing solutions (exemplified by Project Literacy U.S., a partnership between public broadcasters, Cap Cities/ABC, and literacy advocates throughout the nation), is a model for these kinds of efforts.

- Programming should relate to real issues, and help people solve their problems: an "activist" television the focuses attention on issues and catalyzes community members to develop and implement solutions.

- Programming regarding English for non-native speakers, targeted to recent immigrants, is an opportunity to help bring immigrants into broader social participation; classes in this area have been cut.

Public broadcasting can help diverse groups understand, appreciate and preserve their own cultures.

- Public broadcasting can help diverse groups preserve the cultural heritage unique to each, and develop and deepen respect for the *value* of their heritage as well.

- Public broadcasting should consider issues of language, and the *values* of languages other than English; perhaps multi-lingual programming could be offered via public radio.

Public broadcasting can provide Americans with low literacy skills and those for whom English is a second language with information, motivation to seek further education, and in some cases, instruction.

- The extent of need and availability of services for this audience are badly out of balance.
- General programming is vital to adults with low literacy skills, because they rely on broadcast sources for most information.
- Public broadcasting can play an invaluable role by motivating under-educated individuals to take the first step in seeking further education.
- Public broadcasting can address issues relating to adult education and instruction, and the awareness of the need for additional services.

Public radio can play a unique leadership role regarding a number of diverse audience needs.

- Radio is more accessible, and less money is at stake. Radio is an excellent proving ground for minority talent, and for establishing and nurturing partnerships with minority and diverse communities.
- Radio is an excellent medium to reach diverse audiences (Hispanic and Native American mentioned in particular) because they are already tuned in; radio is used as an educational medium in many other countries, and immigrants from those countries bring their expectations about the value of the medium.
- Radio is an excellent vehicle for multi-lingual programming.
- Radio is a strong motivator for the undereducated, and has been used successfully (in conjunction with print materials) in instruction as well.

IV. The Need for Leadership and Vision

Throughout the conference, the participants repeatedly called on the unique institutions of public broadcasting to provide leadership and vision for America. As one participant expressed the idea, "Public broadcasting should help us learn who we are, combat our fears about who others might be, and show us strategies to help us move towards these goals."

These responsibilities were seen by participants to lie more heavily with the national institutions of public television and radio, since, as one participant pointed

out, "while most of the action and decisions may be local, the leadership comes from national sources."

Some other comments and suggestions regarding this issue:

- Public broadcasters need to frame a common core of values for all Americans, in recognition that our society is multicultural.

- In addition to vision, public broadcasters must have the will and courage to change, to tell us as Americans who we are—to bring people together and say "let's do something about this."

- As an institution, public broadcasting must be about risk-taking; it alone among the mass media is in a position to take such risks, since it is not dependent on commercial success.

- Public broadcasting should redefine its mission in terms of a university press, giving expression to worthwhile ideas that would otherwise go unheard because of lack of commercial support.

V. Prescriptions for Change

The conference produced a number of suggestions that participants felt would increase the value and relevance of public broadcasters' services to diverse audiences. Again, they ranged from quite specific prescriptions to far more general suggestions.

Overall, the comments and thoughts of the participants can be grouped into two broad categories: suggestions relating to the inclusion of diversity within public broadcasting, and those relating to the outreach to more diverse audiences. In addition, participants shared their perceptions (and in some cases, research into the perceptions of others) of public broadcasting's status with regard to the needs of minority and diverse audiences.

Current Perceptions of Minority and Diverse Audiences

- Employment figures as presented in last year's Report to Congress are misleading; while the percentages are rising, minorities are heavily underrepresented in decision-making positions.

- Public broadcasting has not yet begun to address issues of importance to minority communities; it is too British-centric.

- Minorities feel they have no impact on or influence in public broadcasting.

Changes within Public Broadcasting

- Public broadcasters must be aware of whose lenses are being used not only to view and present issues, but to frame them as well.

- To achieve this, public broadcasting must establish a systemic commitment to diversity, up and down the ranks of its organizations. National organizations should encourage local stations to seek diversity in governance.

- The public broadcasting system needs more consistent dialog with minority communities; triennial reviews are not adequate. System leadership (i.e., the CPB Board) should meet with representatives of diverse audiences.

- Public broadcasting is not taking sufficient risks with minority producers; there should be more minority production. Perhaps a mentoring program, pairing young minority producers with experienced, successful producers who are no longer as active, could be established.

- Public broadcasting must be upfront and honest with the minority and diverse communities; "tell us where we stand." Minimalist funding for diversity within the system doesn't work.

- Public broadcasting should consider a fundamental redefinition of its mission. In light of competition from new broadcast and cable outlets, public broadcasters should reconsider programming, perhaps, for example, letting arts/entertainment and science programming go.

- Public broadcasters could replace their diminishing and graying audience with a minority audience.

Reaching Out to Diverse Audiences

- Public broadcasting must reach out to new audiences through a concerted effort conducted both nationally and locally.

- In serving these audiences, public broadcasters must have a willingness to try, fail and try again.

- The partnership with diverse audiences must be a two-way street; means of involving diverse communities, through both financial and volunteer support, must be identified.

BACKGROUND PAPERS

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James T. Yee
Background Statement on Minority Needs

PUBLIC BROADCASTING AND THE NATIVE AMERICANS

W. Ron Allen

The public media, from high school and college history texts, print and film media, romanticize and trivialize American Indians and their respective cultures. We are portrayed and discussed as you want to remember us from childhood accounts by James Fenimore Cooper (who never met an Indian) to such notable authorities as John Wayne and Hopalong Cassidy.

The news media is simply too lazy to differentiate among the over 500 separate and distinct Indian cultures still alive after centuries of oppression and targeted elimination. Instead, it documents our existence with feathers and tomahawks. The modern Indian wars are fought with computers and fax machines. But that's not interesting enough; much less, the battles we're waging to protect and advance our indigenous treaty-protected rights locally, regionally, and nationally and internationally. Our age-old philosophies of conservation and democracy the general society now claim as its own enlightenment.

What are our battles today? We are fighting to protect, preserve, and advance the tribal governmental stature within the fabric of the American governmental system, to implement the principle of "government-to-government" relationships. This principle and foundation is critical to enable the leaders of the Indian communities to serve and address the problems of Indian people. These problems and needs include the lowest life expectancy, the highest level of alcohol and drug abuse, the highest level of high school dropouts, the highest infant mortality rate, and the lowest level of average income of any ethnic group in America.

There are many issues and conditions that the media could address that would contribute to the advancement of the Indian cause. In recent years, there was significant negative press coverage regarding the charges of fraud, misuse, and abuse of federal programs that are targeted to serve Indian tribal governments and our communities. Subsequently, there was a two-year Senate investigation that resulted in the basic conclusion that the federal government spends approximately $4 billion annually to assist Indian people and only small levels of these funds actually get to the people. This investigation, concluding in 1990, proposed a new sweeping approach called "New Federalism" which would transfer most of the federal funds directly to the tribal government for their control. The tribes have initiated their own approach to address these problems called "Self-Governance and the Reorganization of the Bureau of Indian Affairs." These approaches are real-life battles for control over our own affairs and creating the capacity to address the needs of Indian communities.

Indian people need media coverage to enlighten society about the conditions that we live with every day. Some key issues and conditions that could be considered are as follows:

- government-to-government relationships between tribal governments and the federal, state, and local governments,
- governmental jurisdiction both on and off the reservations,
- protection of treaty rights and natural resources,
- protection of religious, traditional, and cultural rights, as well as language,
- economic self-sufficiency and enhancement of reservation economies, and
- reservation infrastructure conditions.

These are all issues and topics that could be covered to address Indian challenges and needs. Until we educate the general society on the rights of Indian governments and our distinct communities to coexist, we will never be able to focus our energies on collective interests or campaigns that benefit all people—Indian and non-Indian alike. These are but a few key areas that require quality and effective media coverage.

Another area of service that could benefit Native Americans is the creation of opportunities for them to become trained or experienced in this industry. It would enhance the ability of Native Americans to influence this medium in a meaningful manner regarding the Indian cause, issues, and conditions. There are a number of Indian tribal governments who would be willing to consider entering into this industry, if there was financial and/or technical support. This type of support is also critical for the development of special productions that can reach out into the community. Quite often, Indian leadership can find the private sponsors for public education broadcasting if a quality product, such as documentaries and issue-oriented programs, is available. We need to begin to seriously and sensitively work together. I'd be pleased to help facilitate dialogue and a working relationship with Indian Country.

BACKGROUND STATEMENT ON MINORITY NEEDS

Ronald P. Andrade

In an effort to discuss the most pressing needs of the American Indian community or other minority communities it is always easy to list the litany of social and economic problems facing these communities. Yet, this type of response does not provide an indication of the depth or nature of the needs and does not automatically provide an answer as to how to best address these needs. The most pressing need of the American Indian community is not the same as the needs of the other communities including the "majority" community. While it is possible to list the unemployment ratio and annual income figures for each community as an indicator of the depth of the needs of each group, this does not provide an understanding of the priorities or directions set by each group to address these needs. A greater problem that has arisen in my view is the competition among the various minority communities to indicate that they are the most needy. While American Indians may have the highest unemployment ratio, it is argued that other groups have larger populations so Indians are not as poor. It seems to be a sad commentary about where the "minorities" have put themselves when we try to determine who is more hungry.

A discussion of the needs of American Indians must always be prefaced with the concern for the treaty and governmental relationship of the American Indian nations to the United States. This relationship continues to be defined and refined on a daily basis. As there continues to be a growing number of small countries forming out of what once was the Soviet Republic, so does the United States continue to maintain control over the small, sovereign nations within its borders.

There are three particular problems that I see as greatly affecting American Indian and other minorities (including WASPs) during the coming three years.

As I have noted, for American Indians there is a growing concern regarding the relationship of the American Indian to this government. Too few people in the United States reacted on the side of the Indians when the U.S. Supreme Court outlawed the use of peyote in religious ceremonies in Oregon. Is it not ironic that we are recognizing the 500th anniversary of the beginning of the largest ever migration of people seeking religious freedom. This treaty and governmental relationship is key to the survival of the American Indian as a distinct people. The continued attack on this relationship by the Congress and the courts will only result in terrible consequences for the Indian people. Just as importantly, the American people should become much more familiar with the reasons why the Indian people cherish this relationship. While most Indian students can give a brief definition of the Magna Carta, the Articles of Confederation, and the Declaration of Independence, there are

very few Americans who have taken the time to try to understand why the American Indian people continue to talk about the treaty rights reserved to them. Most people do not understand that the U.S. government did not give the American Indian anything in the treaties. The Indian people *reserved* the rights generally laid out in the treaties such as the rights to hunt and fish. These rights and this relationship must be explained to the general American public in a manner that they can understand.

The next major problem is the economic oppression facing all the people, whether they call themselves majority or minority. Hunger and disease does not strike by color or gender. This country must begin to deal with the problem of a split society, one poor and one rich. While it is understandable that there will be wealthy parts of the society, this country has begun to place the blame on the poor for the overall condition of the country. It was not the poor who caused the S&L scandal or who participated in insider trading. Yet, these people go to jail for one year terms while many poor people are in jail for lesser offenses.

The economic condition of the poor part of this society cannot continue to be expected to remain calm. The growing mass of homeless and the continued decline of social programs to assist the other poor must be dealt with within the next three years.

There is much that can be done in explaining the plight of most of these people. Too often the media has followed a story of homeless people with stories regarding welfare fraud. Not every person on welfare is a crook, and not every crook is a minority.

The next most pressing problem is the total lack of understanding between the various peoples of this country. As I have mentioned, the majority of people do not understand the history of the Indian people so they have just disregarded our rights.

Yet the problem runs deeper in this society. When did it become fashionable to make racial, bigoted jokes about people? Why is it that every supposed comedian, male or female, feels that it is obligatory to make jokes about middle easterners or about other ethnic groups? Recent studies have indicated that white Americans have a continuing fear of working with black people. There continues to be tremendous hostility towards the idea that this is becoming a multi-lingual society. Worst of all, people continue to laugh when supposed liberals make jokes about the bilingual store clerk or cab driver. Don't these people remember that it was their grandparents who were laughed at because they couldn't speak English well when they got off the boat at Ellis Island? It was surprising to hear the U.S. representatives before the World Court in all their moral outrage arguing for the rights to arrest the Libyans who were accused of bombing the Pan Am flight. This is the same United States which has blocked every attempt by the Indian people to have our cases heard by the World Court regarding treaty violations.

It is apparently morally correct in the view of the United States to convict Libyans but not to have the moral case of the American Indians presented before the World Court.

The continued racial attacks, whether against "foreigners" or against diverse parts of the society, cannot continue and must be addressed in an effort to resolve the hatred that is being fostered.

The problems I have raised must and should be addressed as soon as possible. The greatest political changes in the world occurred as a result of very small events. The problems that this country is experiencing and the continued negative relationship of the minority, diverse populations to the overall society are potentially very dangerous and should be addressed in the very near future.

THE CHALLENGE TO PUBLIC TELEVISION PROGRAMMING TO INFORM, ENTERTAIN, AND EMPOWER

Gordon L. Berry

Ready or not, the United States is becoming universalistic in terms of its representation of people of diverse cultural, ethnic, and racial origins. We are moving toward this diversification in American society just at a time when there is also a multimedia explosion where we can, with the press of a button or the opening of a page, be exposed to people, places, events, and lifestyles that are similar to our own cultural experiences and some that are different. It is this interface of the growing diversity of people, coupled with the images, portrayals, and information from our vast multimedia systems, that will all play a role in how the next decade of changing multiculturalism will become part of our country's strengths or its weaknesses.

Few people would argue with the demographic data that show how culturally diverse the country is becoming. Some aspects of this diversity can be seen in the 1990 U.S. Census. Projections show that by the year 2000, more than one third of the population will be racial and ethnic minorities, and by the year 2010, racial and ethnic minorities will become a numerical majority. Documented immigrants, undocumented immigrants, and refugees are the largest in U.S. history, and last year one in every four students in California lived in a home in which English was not spoken (Sue, Arrendondo, & McDavis, 1992). This diversification of the United States is made more dynamic when the data show that the country is becoming an aging population, and women presently represent one of the growing groups entering the labor force.

The first purpose of this paper is to link the changing multicultural landscape with an assessment of the socioeconomic needs (i.e., health, education, employment, and recreation, etc.) of undereducated, unemployed, underemployed, and lower income urban and rural ethnic minorities. A second purpose is to identify how the programming activities of the Corporation for Public Broadcasting (CPB) might serve to impact in a positive way on the informational, educational, and entertainment needs of these minority groups.

Both purposes are designed to foster the underlying premise of the paper which is that lower income ethnic minority groups have special socioeconomic needs that public television programs can address. These CPB programs that inform and/or entertain have the potential to be one vehicle in our society that can provide new knowledge that will also empower minority groups.

The introduction of social class status is important to the foci of this paper in order to distinguish so-called lower socioeconomic groups from those individuals of

color who, while frequently marginalized themselves, have nevertheless enjoyed many of the social and economic advantages represented in the broader society. Indeed, these are the more affluent or successful minority groups for whom CPB programs are a part of their regular television viewing fare. The social class issue was also identified because it is these minorities who also represent that vast untapped resource of the public broadcasting audience. Beyond any sociological term related to their social class, it is the position of this paper that lower socioeconomic groups are interested in, and profit from, a high level of culturally relative and general informational programs that are designed to meet their needs.

Low Income Socioeconomic Minority Groups and the Identification of Social Needs

This section of the paper will attempt, in a broad-based fashion, to identify some of the socioeconomic needs of the target groups. A need within the context of this paper is defined as a discrepancy between an existing set of conditions and a desired set of conditions (Borg & Gall, 1983). A needs assessment, therefore, must address two questions: (1) What are the socioeconomic needs (problem areas) of the target groups? and (2) How should we plan informational and creative programs to meet those needs?

The following set of social factors and economic conditions are identified to provide a general framework for looking at some of the problems and subsequent needs facing low income Americans in general, and people of color in particular. In citing these factors, it is important to note that this information is based on a cross section of people in our society. Even with a special set of social problems, low income minorities are as heterogeneous in terms values, beliefs, strengths, and behaviors as one would find in so-called higher socioeconomic groups.

- America's infant mortality rate of 10 deaths per 1,000 live births puts us nineteenth among the world's nations. The U.S. infant mortality rate for White babies, 8.5 per 1,000 live births in 1988, would place us only slightly higher—seventeenth. The U.S. infant mortality rate for Black babies, 17.6 per 1,000 live births, ranks thirty-fourth among the world's nations, behind such countries as Cuba, Poland, and Jamaica.

- In 1988, nearly 25 percent of all U.S. infants and 40 percent of all Black and Latino infants were born to mothers who did not receive prenatal care early in pregnancy.

- One in 10 infants and one in five Black infants living in the United States has no routine source of health care.

- From August 1989 to August 1991, as a result of the recession, the number of unemployed Americans rose from 6.5 million to 8.5 million.

- Two in three poor American children are White, Latino, Asian, or Native American. One-third of poor children are Black.

- Children in female-headed families are far more likely that others to be poor. Yet more than two in five poor children live in families where the father is present. Even if there were no families headed by women in this country, we still would have one of the highest child poverty rates among all industrialized societies.

- More than six in 10 poor renters spend more than half of their incomes for housing. A typical poor family with children spends 70 percent of its income for housing, leaving them with $3.49 a day for all other expenses.

- The National Academy of Sciences estimates that at least 100,000 children go to sleep homeless every night.

- An average of more than three children a day died from child maltreatment from 1987 to 1990. An estimated 1,211 children died from abuse or neglect in 1990.

- Homicide is the second leading cause of death among adolescents and young people ages 15 to 24. Motor vehicle accidents are the leading cause, and suicides are third.

- About one in 10 15- to 19-year-old women gets pregnant each year.

- In 1988 only about 25 percent of Black and Latino 17-year-olds were at or above the expected level of proficiency in reading, science, and math (Children's Defense Fund, 1991).

Chart 1 provides a set of descriptors that highlights some of the problem areas associated with our target groups. Once again, a "need" as identified in the chart is a discrepancy between an existing set of conditions and desired ones.

Program Themes Created to Address Socioeconomic Needs

Chart 2 provides some potential themes and storylines that might emerge from the socioeconomic needs of ethnic minority groups. By definition, it is assumed that these suggested themes are intended to be translated into documentaries, dramas, comedies, animation, short-subjects, and other information and entertainment programs. That is to say, programming would reflect a creative process representing the performing arts, storytelling, dance, music, and cultural experiences of various minority groups within the country and the diaspora.

Chart 1

Low Income Minority and Socioeconomic Needs

Personal Needs	Family Needs	Community Needs	Health Needs	Economic, Career, Vocational Needs	Educational Needs	Recreational Needs
Positive Self-Esteem Programs	Poor, Overcrowded, or No Housing	Crime Environments (Gangs, Drugs, Alcohol)	Diet and Nutritional Education	Unemployment/ Under-employment	High Dropout Rate/ Delinquency	Recreational Facilities
Hopelessness/ Anxiety	Child Care Education	Political Power/ Organizational Skills	Pre/Postnatal and Elderly Care	Knowledge of Job Finding Skills	Deteriorating School Buildings	Limited or Unsafe Parks
Mental Health	Child Abuse Understanding	Social Services Limited/ Homelessness High	Hypertension/ AIDS Education	Access to Career Planning	Curricular Improvement	Discretionary Funds for Leisure Time Activities
Ethnic/ Cultural Identity	Spousal Conflict Understanding	Law Enforcement Relationships	Preventive Medicine (Dental, Physical)	Training Programs	Health/Sex/ Teenage Pregnancy Education	Learning to be Wise Consumers of TV
Inter/Intra-personal Conflicts	Techniques for Handling Conflict Resolution	Intergroup/ Cross Cultural Conflict Resolu-tion Techniques	Hospital/ Clinic Facilities	Employment/ Job Behavior Education	Techniques for Handling Conflict Resolution	Community-Based Clubs and Organizations

The Aspen Institute

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Chart 2

PROGRAM THEMES CREATED TO ADDRESS SOCIOECONOMIC NEEDS

Personal Pride and Self-Esteem Themes

Portrayals of the lives and times of those larger-than-life characters from various minority groups, as well as community members who are making a contribution to the greater good.

Family Themes

Programs that are designed to explore positive strategies related to child rearing, resolution of family conflicts, tips on shopping, planning family budgets, and how to access community services.

Community Themes

Programs focusing on ways to control crime, how to improve relationships with other minority groups, techniques for handing community crime, approaches for beautifying the neighborhood, ways of getting political leadership to respond to their needs.

Health and Welfare Themes

Programs that focus on showing positive ways to improve health, the value of pre- and postnatal care, and the importance of maintaining a proper diet.

Economic Themes

Programs that show techniques for finding and keeping a job, strategies that are useful in finding training programs, the use and misuse of credit, and information on renting and purchasing a home.

Educational Themes

Programs designed to foster community involvement in schools, information on how to help children with study habits, and to provide some understanding of sex education in the home and school.

Recreational Themes

Programs that focus on leisure time activities that are inexpensive, information related to free and inexpensive uses of public recreation, opportunities for the viewers to see how they can work to improve safety in parks and other public recreational areas.

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CPB Programming Designed to Inform, Entertain, and Empower

The Corporation for Public Broadcasting has a long history of planning programs to meet the needs of culturally diverse groups. These modest thoughts are designed to reinforce and encourage the continuation of these efforts.

- It is clearly not easy for CPB to reach such a vast audience of people who have a complex set of cultural and social needs. One principle to keep in mind, however, is that there must be year long, day in and day out, *systemic* efforts made to identify the needs of these diverse groups and to plan programs that will inform and entertain them.

- Programs must be planned that will have the potential to introduce them to the who, what, when, and where of CPB and the local stations so that these hard-to-reach groups can feel that they, like their more affluent brothers and sisters, are also a real part of the public television community.

- Program content on public stations should focus on those pressing social needs of lower income viewers, and design their presentations around content, strategies, and techniques designed to help them improve some of the social conditions facing them. This recommendation is not a call for preachy or teachy programs, but creative ones that can accomplish the goals of information and entertainment.

- CPB programmers must appreciate the fact that, while minority group people tend to like to see people on television like themselves, they also enjoy a wide variety of other television fare that is *not ethnic-specific or poverty-driven*. We must not have what I call a storyline-deficit mentality when we think about programming for selected groups; it is possible to accent the cultural positives.

- CPB should expand the opportunities for non-traditional creative people (i.e., those who do not have the standard media track records) to get involved in developing programs that will bridge the gap between regular public television programs and those that are more culturally experimental.

- CPB should begin or continue to disseminate materials and information to grassroots community organizations that will expose them to the "public television story."

Children, youth, and adults live in a multimedia and information-based world. Public television has an excellent opportunity to continue to use its unique medium to serve, inform, and entertain all lower income groups who have special needs.

Culturally sensitive, timely, and provocative programming aimed at the special needs of this group is one way to meet those needs. We must meet their needs because the socioeconomic groups described in this paper are not culturally poor; they are culturally rich. The challenge for the creative community of the Corporation for Public Broadcasting is to tap the richness of these groups through programs that inform, entertain, and empower.

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BACKGROUND STATEMENT ON MINORITY NEEDS

Antonia Hernández

Public broadcasting has lost sight of its publics—it has failed to become the public forum through which the issues of the day are explored and the interests of many publics are voiced. The politically and culturally "marginalized" groups in society—Latinos, African Americans, Asians, and Native Americans—have been excluded from the forum of public television. Rather than being a more enlightened vehicle for public discourse and disseminator of diverse points of view, public broadcasting has become a vehicle of exclusion of entire communities.

With so many issues and concerns within the various minority groups within the United States crying for attention, it is difficult to pinpoint "the single most pressing programming need for public television in the coming year." In any discussion of public broadcasting and its programming, we must look at public television from the *audience* perspective as well from the *public broadcasting* perspective. My comments which follow will more clearly delineate the needs in these two perspectives and demonstrate how they are interrelated to improving programming on the public broadcasting system to the minority communities, particularly the Latino community.

If you look at the way public broadcasting is funded, we are reminded that public television is not a profit-driven, mass-marketing medium, and was not designed to cater to the needs and interests of selected groups of individuals. PBS requires an operating subsidy which is derived from viewers/subscribers, from corporate underwriting and from the federal government through the Corporation for Public Broadcasting and the Public Broadcasting System.

The United States spends $0.77 per capita on public television, compared to $24.52 in Britain and $23.60 in Canada. Only one-fourth of the American public broadcasting monies comes from government sources; the remainder comes from subscribers and corporate underwriters, who maintain a certain idea of what programming on public broadcasting should be like. These funders, in large part, influence the content of the system's programs. As a result, PBS generally caters to a more "elite" audience while its larger mission of serving a more diverse audience is forgotten.

PBS Audience

Characteristic of public broadcasting are the relatively small, specialized audiences. Unlike commercial television audiences that regularly number in the millions (and cable has cut into those numbers), the audiences for public broadcast-

ing, with few notable exceptions, are counted in the thousands. PBS is, in a sense, providing the same kind of narrowcasting services provided by cable television, with a slightly more "high-brow" audience. Its history shows that public television has provided programming in the narrowcast areas of drama and literature, philharmonic and operatic performances, the arts and cinema, health and nutrition, the wonders of science and technology. It also has begun to provide more programming which looks at the issues within the gay community and the "green" movement, and which seeks to inform and educate the general public about those issues.

Yet when Latinos discuss their desire for programs which address their specific information and entertainment needs, they are immediately presented with the argument that Latino audiences for PBS programming are too small; programs of interest to Latinos would not interest anyone but Latinos; and there is not enough money available to fund all productions, among others. What this means, however, is that Latino programming is severely lacking in the overall PBS programming picture, programming which could focus on issues within the Latino community, which could inform and educate the general public about the Latino community and which could provide a better awareness and understanding of the Latino community by the American public.

We know that the principle audiences of PBS are white, college-educated, upper-income viewers. The audience is 92.7 percent white, 46 percent have attended college, 27.1 percent are professionals, and 39.5 percent have incomes above $40,000. Clearly, not your typical television viewer. Minorities are not a significant segment of the public broadcasting audience, and while some would say that this means minorities don't have the "good" tastes of the typical public broadcasting audience, I would suggest that public television does not provide the kinds of programs that *attract* minority viewers and that it is not meeting its responsibilities of providing a voice to the underserved communities it is supposed to serve.

Attempts are made to flood the air waves with programming on Latinos/Hispanics each year during National Hispanic Heritage Month in October. Some of the programming is good, some is not so good; some programs are very old, others are only cultural in nature; many deal with Latinos living in other parts of the world with problems and issues outside the realm of the U.S. Latino experience—and very few are *original* productions. Even a casual observer would note that the programming is politically expedient and is designed to provide the appearance that PBS is committed to Latino programming. The only conclusion that can be drawn is that PBS does not appear to be serious in its efforts to provide thoughtful programming to attract Latino viewers.

The 1990 U.S. Census revealed one out of every four of the nation's 248.7 million persons is a member of the nation's "historically oppressed" minority groups: Asian Americans, African Americans, Latinos and Native Americans. These groups, which will continue to grow steadily in population during the next decade, combine to comprise approximately 60 million residents, about 25 percent of the nation's population. With the changing demographics in this country, public broadcasting can be the most important communication vehicle because it projects the images that our society uses to form their perceptions and beliefs about the various groups that make

up our diverse society. Excluding Latinos and other minorities from access to public broadcasting only carries over the exclusion of minorities from the social and political fabric of our society. By virtue of being excluded, these communities become invisible from the rest of society, they are relegated to the margins of society and do not seem to fit into our societal structure as viable participants. The images, the portrayals, the role models, ideas and philosophies of the Latino community must be reflected in the programming. And it must be a portrayal of the diversity found within the *heterogeneous* Latino community.

As an example: At KCET, the public broadcasting station in Los Angeles, a controversy arose recently following the firing of one of the hosts on the Monday-Friday live, studio discussion program, "Life and Times." One of the hosts was a Latino professional, with experience in the areas of broadcasting and public policy. This particular individual was well-received in the Latino community, could be considered a "moderate" liberal, and seemed to provide a balance between the self-proclaimed local "liberal" newspaper reporter and a self-proclaimed "conservative" radio talk show host.

The original Latino host was fired and replaced with a host with ideologies that appeared to be more to the "left" of the political spectrum. He provided a certain image of the Latino community to the public broadcasting non-Latino audience. As the media often does with minority communities, the change moved the focus from the perception of a solid, moderate, thoughtful individual to one who would provide a disenfranchised, "marginalized," angry and frustrated perspective. The image being presented to the Latino and non-Latino communities, in turn, is one of Latinos as a whole being disenfranchised, "marginalized," angry and frustrated . . . again, on the outside, not fitting in, disillusioned, "oppressed."

A Latina board member sitting on the *advisory* committee resigned from her position as a result of the brouhaha at KCET, and she raised disturbing, but familiar, concerns about the lack of commitment from public broadcasting to the Latino community. I believe that the advisory committee has little "teeth" or effect on the programming decisions made by the station and should be eliminated. Instead, effective Latino representation should be visible on the regular KCET Board of Directors.

Public broadcasting must recognize that the Latino community is not a homogeneous community. *Some* Latinos are angry about *some* things, yes, and *some* Latinos are frustrated about *some* things, yes. We *all* feel negatively about *some* things. But the Latino community is not totally comprised of individuals who stand with clenched fists and are poised to protest at a moment's notice. I believe the actions taken by KCET in this situation were a disservice to the Latino community and to the Los Angeles community as a whole. It would behoove KCET management to be more attuned to the diverse qualities of the Latino community in the future.

From a more pragmatic standpoint, it pays to program to Latinos and other minority groups. The number of Latinos in the country continues to grow, as does the number of Asians. Thus, minority audiences represent a viable, visible emerging audience, while the traditional white, middle class audience is "graying" and turning to other viewing options such as cable and home videos. It makes good business sense to appeal to Latino viewers.

Multicultural Programming

We hear a lot of talk about multicultural programming, the current "buzzword" in public broadcasting used to refer to productions featuring or oriented to minorities. *Multi*cultural implies diversity, but multicultural programming actually means that the program focuses on *one* particular group, such as African Americans, Asians or Latinos. Care should be taken that when discussing multicultural programming that we don't lump all minorities into a single, homogeneous category.

Contrary to the perceptions of many within and outside the public broadcasting system, Latinos are more "discriminating" in their viewing tastes than the television programming available to them would suggest. A focus group at WGBH in Boston with Latino bilingual viewers in early 1992, looked at how public broadcasting might better serve the Latino community. The focus group showed that these Latino viewers are hungry for quality programming that pertains to their lives and reflects the concerns of the Latino community. Not surprisingly, the opinions of the WGBH focus group are expanded in a separate concept paper done on multicultural programming for public broadcasting in 1991 by researcher Dr. Armando Valdez. He listed the following topics as the kind of programming which could be produced by public broadcasting:

- reaffirmation of community and the presence of minority communities as vital participants of this society;
- economic citizenship, defined as providing programming that educates its viewers about the character and function of this economy and its impact on their daily lives;
- programs of critical examination of salient social issues facing minority communities to foster awareness and understanding and to inspire social change;
- political participation and minority empowerment;
- programs which focus on the wisdom, resilience, dignity and pride of comparative cultures;
- demographic futures programs focusing on changing diversity, growth rates and their effects on social, economic and political life.

Other topics include employment, education, health and family issues, housing, crime, racism, the environment, mental health issues, etc. These topics were listed in order of priority by opinion leaders across the country for a survey conducted in 1991. The leaders believe that public broadcasting could be doing so much more in increasing the awareness and understanding among all groups of people. These topics and concerns have been repeated in study upon study relating to programming

and the Latino community, and are merely a handful of concepts which should be explored more fully and produced.

Other questions relating to public broadcasting might include:

- Should programming on Latinos and other people of color be for minority or general audiences?
- Are we looking at "narrow-casting" or general public kinds of audiences for minority or ethnic programming?
- Who should produce the programs on Latinos and other groups? Latinos or non-Latinos?
- If Latinos are more sensitive in producing Latino programming, will that relegate them only to producing Latino programming and exclude them from other types of programming production? (It should not.)

Public television must be responsive to Latinos and other people of color. It must acknowledge the richness and diversity of these communities and provide an understanding of the social, political, and economic fabric of this society. Minority communities have always viewed public broadcasting as a potential voice for people of color and offering tools for empowering their communities. They see it as being a formidable ally in addressing the critical issues facing their communities, for motivating change and for broadening much needed understanding among all of us.

Public broadcasting must renew its commitment and increase its efforts to be that important communications vehicle that portrays people of color as informed social activists for change, as individuals eager to participate as contributing members of our society, rather than victims of the social conditions which confront them.

VIEWS OF MOST PRESSING MINORITY NEEDS

Peyton S. Hutchison

In response to your request that an optional statement be prepared describing my view of the most pressing minority needs for the coming three years, I should like to make two prefatory statements. The first is that CPB and NPR have and are continuing to address "minority concerns" and have consistently maintained the high road—lack of violence and, for the most part, free of commercials.

There are many pressing "minority needs"; however, for the most part these needs cannot be addressed in isolation. To address these needs inevitably will and does involve and/or affect the lives and/or behavior of all segments of society regardless of ethnicity or nationality, race, status, or other characteristics or identifiers.

Specifically, among the above needs, not necessarily in order of priority, are:

I. The development of a longitudinal reality-based program to help blacks respect blacks. This kind of program, if done with sensitivity and candor, which features persons of every strata, could and should appeal to the black population which, as we know, is a monolithic racial group but not monolithic in any other respect. In addition, the above could apply to Hispanics.

II. The minority community, specifically blacks and Hispanics, need exposure over an extended period to "successful" blacks and Hispanics, both nationally and locally, to serve as practical role models. This kind of program could be interactive (TV and telephone). A model could be designed which would allow for the use of this technology. I would be happy to elaborate on this suggestion if requested. Implicit in this suggestion in is that "local," by definition, would limit audience participation and appeal.

III. The problem of lack of respect with Hispanic and black groups must be addressed eclectically. The catastrophic problems confronting blacks, for example, perhaps should be addressed by persons who are former gang members who have decided to live a socially tolerable life. The "saved" or "reconstructed" or persons who have changed lifestyles in positive ways should be given exposure—they have credibility, of course, since they would have had experiences on both sides of the issues.

IV. While there are differences between "races," in my judgment they need not be major. But, facing reality, many of us consider these problems "major."

Therefore, a pressing need which traverses racial lines are opportunities to confront/note the commonalties among the races, the similarities, the differences, the aspirations, intellect, etc.

V. In my judgment racial minorities, especially blacks, need exposure to persons in the serious arts, i.e., classical music, the opera, classical dance, professional writers, and other of the above genre. Further, blacks need to be aware of their roots and history. They need, for example, to know that Ludwig van Beethoven, the musician, a Moor, and Pushkin, the Russian writer, were black. The list, of course, could be expanded.

VI. It would be beneficial to all races if the minority "intelligentsia"—college presidents and other educators, physicians, recognized political leaders (without an agenda), architects, statespersons, agencies, successful entrepreneurs—could receive wide exposure during prime time.

VII. Workforce/employment: Presentation of employment opportunities and strategies for obtaining desired jobs, professions, etc., is a pressing need.

VIII. In my judgment, one of the most pressing and correctable "negatives" is that of enhancing, as it were, one's environment. For example, while housing projects are not ideal communities, residents could, with proper organization and leadership, improve the environment—the area's livability.

IX. One of the most pressing needs in the minority community is that of enhancing the image of black models.

REFLECTIONS ON PUBLIC BROADCASTING AND ITS RESPONSIBILITIES TO MINORITY COMMUNITIES

Wilhelmina Reuben-Cooke

I chose to think of the characteristic of mission as a source of purpose, frustration, and liberation for public broadcasting in this country particularly as it relates to ethnic minorities. First, as part of its mission and purpose, public broadcasting seeks to achieve cultural and social diversity in programming, to provide service to population groups whose needs are underrepresented and unrepresented in the commercial sectors of the industry, and to address societal issues, and problems, and needs with sensitive recognition of their disparate impact on various segments of our society.

For me, these purposes translate into the following service expectations. Public broadcasting should provide programming which helps us to understand and to appreciate differences and similarities between majority and minority cultures and ethnic groups, within minority cultures and groups, and between minority cultures and groups. Programming should identify and address issues and concerns of particular or primary significance to these groups, particularly since this is the kind of programming which is unlikely to receive attention in a commercial system driven by the need to deliver audiences of particular sizes and demographics to advertisers. Both entertainment and informational programming should be vehicles for meeting these objectives.

Although we tend to focus on programming as the end product, public broadcasting also has an affirmative obligation to create employment and ownership opportunities for minorities. These employment opportunities should be broadly defined to include training, funding for program production, opportunities for distribution, and on-air and management positions. A strong employment presence by ethnic minorities increases the probability that the previous programming goals will be given appropriate attention and achieved within the noncommercial system. In addition, with enhanced employment mobility, we can anticipate positive impact on the commercial system as well. Simply put, public broadcasting's goal should be one of making the invisible segments and issues of our society visible and affording access for previously silenced and muted voices within our society.

Discussions about public broadcasting are inevitably discussions about lost and unrecognized opportunities and excitement about the power and possibilities of the system. Frustration is a constant dimension to these engagements. It is because public broadcasting's mission is so important that we feel so frustrated by its

indifferences, its failures, and its limitations. It is because we have expectations and pressing needs of the system that the width of the gap between reality and expectation is so painful and its closure so rewarding. It is because we put so many burdens on the noncommercial system as we absolve commercial broadcasters from all public interest obligations, rightly demand that public broadcasting rise above the ignorance, indifference, and prejudice of society, and nevertheless provide it with insubstantial resources that frustration inevitably accompanies any discussion of public broadcasting in this country. It is because achievement of its mission is increasingly important as we approach the dramatic demographic changes predicted for the 21st century that frustration must be the beginning but not the final response to these discussions.

Finally, public broadcasting should take its mission as liberating rather than being defeated or overwhelmed by its challenges. It is because of its mission that public broadcasting must be a system that takes risks—risks in programming, in personnel, in defining and in redefining itself. It must take a leadership position because in an environment of increasing media fragmentation and societal pluralism, it will have singular power and potential for creating shared experiences which can create authentic and creative community out of difference and diversity.

BACKGROUND STATEMENT ON MINORITY NEEDS

John Y. Tateishi

The erosion of many of the 1960s civil rights mandates during the last decade resulted in dramatic reductions of mandated programs that sought to provide equal opportunities to the socially disenfranchised, namely people of color. The administration's position in effect was a sanctioning of policies that resulted in challenges to affirmative action and entitlement programs aimed at minorities.

Promulgated by presidential fiat, the administration's initiatives in this regard were manifested during the 1980s by a growing racial intolerance in America. What was once viewed as personal and individualized intolerance or as aberrations from normal social behavior has become much more widespread and acceptable as a result. In its less obvious but not too subtle form, this is evidenced by institutional barriers to access (e.g., the glass ceiling, hiring policies, social assistance programs, etc.) and political scapegoating (e.g., California's governor blaming large influxes of immigrants—namely Asian Americans and Latinos—for the state's budget woes). In its most blatant, it is exemplified by white supremacist groups that in the past operated on the fringe or in the shadows but now openly and defiantly preach their hate gospel. Both ends of the spectrum reflect the growing racism in America.

The greatest challenge facing ethnic minorities today is to deal with the growing intolerance and with society's unwillingness to challenge bigotry and racism. A consequence of this unwillingness has been the political leadership's inability to address many of the most urgent social needs of minorities: public housing shortages resulting from dramatic cuts in public assistance programs, a broad range of education programs directed to inner city and immigrant populations, programs to assist large segments of ethnic minority communities from a sense of disenfranchisement. Among ethnic minority communities, there is a need to develop inter-ethnic relationships to begin to work together towards common goals.

These needs are shared by Asian Pacific Americans, the fastest growing segment of the American population, but there is little recognition that such needs in fact exist within the Asian Pacific community. In relative terms and at its least aggravated level, Asian Americans are plagued by the "model minority" myth which sees the group as a whole as economically secure and academically successful. Much has been made of the successes of Asian Americans, ignoring the complexity and extreme diversity of the more than 25 ethnic groups that comprise the Asian Pacific community. There is consequently a common misperception of who and what the Asian American community is as a whole. It is this misperception that has left these communities vulnerable to the current mood of racism.

Asian Americans currently face unprecedented incidents of violence, which has become the issue of greatest concern among all Asian Americans. The growing sentiment of racism in the country generally has had direct manifestations of violence against people of Asian ancestry, exacerbated by economic and political Japan-bashing and by the current "Buy American" campaign. In Los Angeles, the County Human Relations Commission reported a 150-percent increase in anti-Asian hate incidents in 1990, making Asian Americans second to African Americans as the city's most victimized ethnic group. Maintaining the largest Asian American population in the country, Los Angeles serves as a surrogate for measuring Asian American communities nationwide, and the Los Angeles experience of anti-Asian violence is being repeated in cities and states throughout the country. With an influx of immigrants and refugees as the major element of growth in the Asian American population, a substantial segment of the community is especially vulnerable to violence.

From a total of 3.5 million in 1980 (or 1.5% of the total U.S. population) to 7.2 million in 1990 (2.9% of the total), Asian American numbers have more than doubled in each of the last three decades. Conservative estimates project the Asian Pacific population to reach at least 10 million by the year 2000. In states like California, New York, Texas, and Illinois, where Asian populations are largest, Asian Americans are the frequent targets of overt racism and acts of violence. For many non-Asians, the increased presence of Asian Americans represents a threat both economically and socially. On the one hand, Asian immigrants are seen as an added burden to the already overtaxed social service systems in those states and communities where they reside, while on the other, they are seen as threats to jobs. Their children are stereotyped as "super-students" who leave the competition far behind and who gain admissions to the best universities and colleges, forcing the other students to accept less desirable and less prestigious educational institutions.

Society's growing intolerance of immigrants and ethnic minorities is not, as some theorize, a direct result of the nation's economic crises. As seen from the Asian American perspective, that intolerance was keenly felt as a growing phenomenon throughout the 1980s, erupting in incidents such as the murder of Vincent Chin in Detroit or the school yard massacre of Southeast Asian children in Stockton, California. It is this same intolerance that has always plagued the people of color in this country, even in the best of economic times.

Asian Americans share the same concerns with African American and Latino communities about the current and future place of ethnic minorities in this country. The growing racist sentiment in the United States, exculpated by the leadership of the country, threatens us all individually and as communities. There is clearly a need to redefine who and what an American is, and the degree to which this is done, willingly or not, will send a clear message to the ethnic minorities in America.

MINORITIES AND PUBLIC TELEVISION: A SYNOPSIS OF EMPIRICAL RESEARCH FINDINGS

Armando Valdez

This discussion paper, organized into brief thematic sections, presents salient research findings regarding public television programming, employment, and training. It does not cover public radio. Persons interested in more detailed discussions of the findings presented should consult the research reports from which these findings are abstracted.[1]

Multicultural Demography

The 1990 U.S. Census revealed that one out of every four of the nation's 248.7 million persons is a member of the nation's historically oppressed minorities: Asian Americans, Blacks, Latinos, and Native Americans. The prevalence of these racial and cultural minorities in the U.S. population is growing steadily. As shown in Table 1, these groups, combined, contributed an estimated 70 percent of the nation's population increase during the past decade. These groups are changing the character of this nation into an increasingly multicultural society.

Table 1
U.S. Population Distribution by Race and Hispanic Origin (Reported by 1990 and 1980 Population Census Counts)

Population Group	1990		1980–1990	
	Population	*Percent*	*Population Increase*	*Percent Increase*
U.S. Population	248,709,873	100.0	22,164,068	9.8
Asian American[a]	7,273,662	2.9	3,773,223	107.8
American Indian[b]	1,959,234	0.8	538,834	37.9
African American	29,986,060	12.1	3,491,035	13.2
Latino [Hispanic]	22,354,059	9.0	7,745,386	53.0

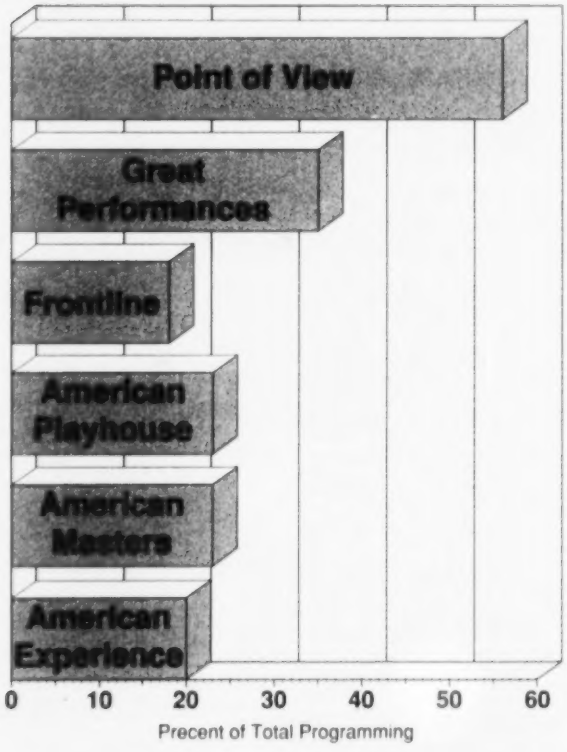
Source: 1990 Census. Preliminary Counts. U.S. Bureau of the Census. March 1991.

a. includes Pacific Islanders b. includes Eskimos and Aleuts

Public Television Audiences

Public television's prime time audience is predominantly—92.4 percent—white. Public television is experiencing a steady erosion of its audience. This problem is compounded by the "graying" of the traditional audiences of public television. Persons over 50 are the heaviest viewers of public television. The size of the public television audience peaked in 1983 at 2.5 percent of prime time viewers and has declined steadily since 1986 to its present level of 2.2 percent.

Figure 1
Multicultural Programs Presented by Series



Public Television Programming

A total of 1,075 programs were produced by seven public television series during the three-year period examined in this study. "MacNeil/Lehrer NewsHour" accounts for 780 of those programs. Seventy-eight of the remaining 295 programs, or 27 percent, had a multicultural focus. They range from a high of 56 percent multicultural programs for "Point of View" to a low of 18 percent for "Frontline," as shown in Figure 1. "Great Performances" was the second ranked series. Thirty-five percent of its productions featured minority performers in prominent roles. "American Masters" and "American Playhouse" both had a significant multicultural focus in 23 percent of all their productions. Twenty percent of the programming by "American Experience" was multicultural.

Minority Perceptions of Public Television

There are several commingled perceptions about public television that lead minority opinion leaders to view it as a medium not interested in minorities. The view that public television is largely an elite medium for the "highly educated" with programming that is "very intellectual and of very high quality" was commonly expressed. This attitude stems from the often voiced opinion that public television is "too "British-centric" in particular and that its programming is too narrowly cast, principally its arts and cultural programming. Public television is also seen as a medium that does not often portray people of color and that it has not made an effort to reach minority communities. Mixed into this array of perceptions is the view that public television is "outstanding for children, but not very (meaningful) for adults."

A Minority Vision for Public Television

Minority opinion leaders want a form of public television quite different from that available today. Minority opinion leaders across the nation offered a vision of a public television that gives a voice to minorities and offers tools for empowering their communities by fostering awareness and catalyzing action to solve social problems. They explicitly want a public television that functions as a forum for the exploration of minority issues, as a news source about minority events and activities, as an educational tool to foster learning and literacy, as a communication link to break down rural and cultural isolation, as a positive force that provides motivation, particularly to youth, and as a political window into the legislative bodies that govern our communities.

When asked about the types of programming they would like to see on public television that addressed the major concerns of their communities, there was no absence of ideas. The minority opinion leaders surveyed offered a long list of responses. The following listing summarizes responses that offered *general* programming themes:

- programs that describe the contributions of minorities to mainstream America and explore what it means to be a person of color in the U.S. today, i.e., minority self-identity,
- programs that depict the diversity of minority communities, lifestyles and cultures,
- programs that depict the struggles of other cultures around the world and their significance to the struggles of people of color in this nation,
- programs that depict the histories of communities across the nation and efforts at preservation of minority neighborhoods,
- science programs for children that start at preschool levels and "go beyond Sesame Street,"
- programs for preschool children based on educational play that feature real parents "as guests on screen," and
- programs that depict the diversity of Indian tribal cultures and the survival of native people in the hemisphere 500 years after Columbus.

Minority Employment

Although the aggregate number of minorities employed in public broadcasting increased from 1981 to 1990, their share of the total employees in the system increased only a few percentage points. During this 10-year period the *number* of

minorities employed in public broadcasting increased by 44.0 percent yet the overall *percent* of minorities in the system increased only 2.8 percent, from 14.6 percent to 17.4 percent. The *number* of minorities employed in technical positions increased by 80.6 percent yet the overall *percent* of minorities in this occupational category increased only 6.3 percent. The *number* of minorities employed in support positions increased by 51.0 percent yet the overall *percent* of minorities in this occupational category increased only 6.2 percent.

Minority Training

The status of minorities in public broadcasting has not changed appreciably in the past decade. Minorities are still significantly underrepresented in the system, especially in management and professional positions. The system-wide training programs for minorities of the late 1970s through mid-1980s have been abandoned by public broadcasting.

Training for minorities and women peaked at CPB in 1983. The available data on minority training in public broadcasting for the past decade are sparse and incomplete. Partial data are available for only six of the 12 years of the Women and Minorities Training Program, which was terminated in FY1988. The total number of trainees *for radio and television combined* for these six years was 327, with the following annual distribution of participants and funding levels:

Fiscal Year	No. of Participants	Funding Level
1988	15	n/a
1987	16	n/a
1986	n/a	n/a
1985	n/a	n/a
1984	63	$1,460,121
1983	101	$2,107,068
1982	85	$1,686,200
1981	47	$923,39

Conclusions

Despite much talk about diversity and multicultural programming by the public broadcasting system, there is little evidence to suggest that the condition of minorities in public broadcasting will change significantly in the 1990s. Views about programming for multicultural audiences differ significantly between minority opinion leaders and system programmers. These differences will be difficult to reconcile. Moreover, the capacity to produce multicultural programming and the inclination to broadcast these programs by public television stations is extremely uneven. Minority employment in public broadcasting lags significantly. Minorities

are vastly underrepresented at decision-making and managerial levels in the system. This problem is exacerbated by the absence of a system-wide effort to recruit and train minorities. In combination, these indicators suggest a lack of institutional will to genuinely embrace diversity and multicultural programming.

These indicators also suggest that the current status of minorities in public broadcasting will continue largely unchanged through the 1990s unless a new paradigm of diversity is embraced by public broadcasting. This paradigm will require a commitment to inclusiveness in programming, carriage, employment, and training throughout the system. It will require a major policy shift and concomitant structural reform. In the absence of this fundamental realignment of the public broadcasting system, the prospects for a genuine and significant presence of people of color in public broadcasting remain dim.

Note

1. These research reports include: *Media Initiatives for the 1990s: Latinos and African Americans in Public Broadcasting . . . and Beyond.* Commissioned by the Ford Foundation, New York, NY, November 1990; *Programming Directions for Multicultural Television: Findings from a Survey of Minority Opinion Leaders.* Commissioned by the Independent Television Service, St. Paul, MN, March 1991; A *Study of Multicultural Programming Content in Selected Public Television Series.* Commissioned by the National Latino Communications Center, Los Angeles, CA, June 1990.

BACKGROUND STATEMENT ON MINORITY NEEDS

James T. Yee

There has been a fundamental deterioration of the quality of life that is afflicting all Americans, especially the ethnic and racial minorities in this country. In the last year, the nation has become more cynical about its elected leaders and skeptical of the promises that are being made on this year's campaign trails. Confusion, anger and uncertainty are permeating all aspects of our daily commerce.

Reaction, rather than proaction is the norm in confronting public policy. Vision is more of hindsight rather than insight and the fear of the unknown has paralyzed our ability to adapt to these uncertain and exciting times before us. Most of all, the gatekeepers remain firmly entrenched in their decision-making roles, more concerned about their job security than the commonwealth of our nation.

If the tone of these notes is bleak, it is for good cause. The tonics of the 1980s with all its excesses and self-centered greed are coming to roost. And as a nation, we are functioning in a reactive, short-termed survivalist mindset. Statistics and endless polls are conducted and conclusions conjured up to serve the interests of the elite few while pointing the finger of pain to others, here and abroad. In short, the country suffers from an epidemic of a lack of real leadership and endless rhetoric.

America is caught up in a reactive mode, lashing out hysterically, exposing its racial and dominant cultural prejudices in the process. Its pride and place as world leader was shattered by its own economic fragility within a rapidly changing global marketplace. As it attempts to reenergize its economy, it must also come to terms with excesses of the 1980s, namely the federal deficit that has a cancerous effect on the ability to serve our communities.

I did not mean to ramble on but I feel it is important to draw a reference to the larger world we are part of as we look at the issues and crises confronting our diverse and ever-changing communities of color.

Public broadcasting in many ways mirrors the problems and challenges that face our nation. As it enters into its second quarter century of existence, it must forge a new vision and role if it is to in any way carry out its public mandate. To its credit, the Corporation for Public Broadcasting, the Public Broadcasting Service, public radio and the station community have recognized the eventual realities of an America that is markedly different from the America of the late 1960s when public broadcasting was created. Whether they are truly prepared to embrace the changes is another matter.

It is not just a matter of accommodation but a question of whether there is a willingness to share resources, access, and power with America's minorities.

The 1990 Census revealed that one in every four of America's 248 million people is a member of America's historically oppressed minorities: Asian Americans, African Americans, Latinos, and Native Americans. The growth of minority groups, coupled with present immigration trends, point to a plurality of cultures and races that challenges the dominant western eurocentric cultural "norm." The very face of America has changed, and we are now in a period where America must look at itself in the mirror and confront the realities of this racial and cultural diversity.

Originally, the term multiculturalism emerged as one which demanded respect and acknowledgment of cultural diversity from historically oppressed minority groups in this country. Multiculturalism was offered as an alternative to the theory of America as the "melting pot," where there is a dominant "norm" (be it cultural, behavioral, economic, social) with which all those on the fringe (minorities) must comply. The melting pot theory was about assimilation into a predominantly Anglo mainstream society, and the prerequisite was that minority members seeking entrance into the mainstream must shed all ties to their previous culture. Multiculturalism, on the other hand, was about allowing diverse groups the freedom to maintain cultural ties and identities and, rather than being marginalized, actively and equally participate in society.

Public broadcasting has jumped on the so-called multicultural bandwagon and in the process, created its own label of the term. Their definition is all inclusive, not only ethnic and racial minorities but everyone (and everything). This may be multiculturalism . . . as a goal rather than a reality.

The problem with public broadcasting's definition of multiculturalism is that it carries an underlying assumption of equity. Such things as racism, discrimination, and oppression are assumed not to exist or to have never existed. Such an assumption carries a dangerous and inaccurate message that undermines the historical and current realities that face our minority communities. It also distorts the history of this nation. This definition of multiculturalism carries the possibility of a collective amnesia, blurring our distinctiveness, our hard-won gains and the many problems that continue to plague our communities.

Until we concretely address and remedy the issues of social, political, and economic inequities, the multicultural label can act as a glaze over our realities, all in the name of serving the American public.

Issues and Crises Facing America's Minorities

1. RACISM—No longer an issue of black and white, America is experiencing a wave of violence and prejudice amongst all racial groups. For example, relations between Asian Americans, particularly Koreans and South Asians (Indians, Pakistanis) and African Americans in the inner cities are particularly tense. There is much work that needs to be done to establish working ties and improve communication if the various ethnic and racial groups are to live and work together.

   We must also confront the white backlash (and ongoing prejudices) toward all minorities. Given the uncertain economic times, we must as a

society resist the temptation to find scapegoats and set blame for lost jobs or the recession on immigrants, people of color, and others on the margin of society. Such things as "Jap bashing" are in the end too simplistic a response to complex societal and global issues affecting all of us.

II. ECONOMIC INEQUITIES—Fundamental to the life and health of minority communities is the ability to create, and to sustain employment for our people. Employment and training opportunities with competitive and fair compensation are cornerstones to breaking through economic barriers that have segregated the inner city (and rural) communities. Part of this challenge is to educate our population about the various economic factors at play, to help understand the contradictions, the policies and challenges to economic empowerment.

III. CRIME AND DRUGS—This is the biggest threat to the life of our communities. This is not just a minority crisis but a national crisis that is destroying our future and endangering the family unit. Youth violence and the mounting availability of narcotics in our schools and neighborhoods leaves no community, rich or poor, unscarred by its fatal touch.

IV. HEALTH—Most immediate is the AIDS epidemic. Education is essential to slow its deadly reach and to forewarn the general community who still perceives this epidemic with considerable taboo and superstition. Another related issue facing the minority community is the lack of affordable, accessible health care. The mortality and disease rate, i.e., TB, continues to rise and extols a prohibitive price of our peoples.

V. EDUCATION—Although the literacy rates vary among minority groups, it is apparent that the school systems and districts are unprepared for (and ignorant of) how to integrate the histories, experiences and languages of minority students. The debate of eurocentric instruction versus a more multicultural format will undoubtedly rage on. In the meantime, how can American schools foster and encourage intellectual openness and curiosity of the changing world that this country is a part of, despite its phobia of things unfamiliar (and not necessarily white)?

VI. EMPOWERMENT—a general catchall for all the above and other issues that minority communities grapple with . . . all the time. Change really takes place when people can make their own determination and chart their own course. It goes back to the earlier question, "Are you/we willing to share?" I do not foresee this to be merely a process of accommodation but one which involves displacement of those in decision-making roles. This will be a difficult struggle and one that the minority community can ill afford to lose. Until we see, systemically, an integration of people of color, the physically impaired, gays and lesbians in all leadership and all aspects of our society, America will

perpetuate a climate of intolerance and fear. In that scenario, there are no victors but victims.

Public broadcasting cannot sit and bide its time during these turbulent times. The accomplishments of its past and present are not something to rest on. As the fundamentalist movement grows in its clamoring for a return to "American values and traditions," it also carries the implied message of reclaiming or holding onto the illusion of cultural dominance and superiority.

However, the "melting pot" is giving way by the force of demographic changes and the burgeoning minority communities to an alternative collective cultural "image" or norm. Multiculturalism, even with its inherent difficulties, represents an attempt at a new definition of what is America and who is American. Increasing interethnic tension along with the current backlash against the multiculturalist approach can undermine this attempt at developing a new national identity.

It will take a great deal of courage for the entire country to cope with our cultural and ethnic diversity without resorting to scapegoating or returning to a 1950s-style traditionalism. Public broadcasting, if it has the courage, can take a leadership position in contributing to a new definition of America. Public broadcasting can fill the gap of education through accurate, humanistic images of people of color to counter distorted commercially based images (both in entertainment and news media). It can also empower and give voice to communities historically unrepresented and misrepresented by mainstream media. Both public television and radio have a responsibility to communicate a changing America of a different cultural and racial mosaic that is taking place before all of us.

Last but not least, public broadcasting must possess the leadership, the stamina and the vision to fight off attacks that threaten its existence and at the same time, speak passionately to the excitement and creativity that is public television and public radio. This requires a leadership at the national and local levels that calls for honesty, imagination, passion and a shared vision that broadcasting can contribute and influence a new American identity.

APPENDIX A: CONFERENCE PARTICIPANTS

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Appendix B: Communications and Society Program Policy Statement

The Aspen Institute's Communications and Society Program seeks to advance communications and information policy-making to the greatest benefit of society. The specific purposes of the Program are (1) to provide a neutral forum for divergent stakeholders to assess the impact of the communications and information revolutions on democratic institutions and values, (2) to help bring about integrated, thoughtful, value-based decision-making in the communications and information policy fields to cope with problems and challenges of the late 20th century and beyond, and (3) to offer, when appropriate, recommendations of policies and actions at local, state, national, and international levels. The specific issues that the Program seeks to explore in 1992 and 1993 fall into the four categories listed below: communications policy-making, communications for social benefit, communications and education, and communications for global understanding. The subject areas are not mutually exclusive. Recent and future project titles are listed below:

1. COMMUNICATIONS POLICY

- Democracy in the Information Age (annual subscription seminar)
- Electronic Media Regulation and the First Amendment (1990)
- Television Coverage of Campaigns:
  Models and Options for the Commission on Television Policy (1990)
- Annual Telecommunications Policy Conference
  1991 – Towards Consensus on American Telecommunications Policy
  1992 – Competition at the Local Loop: Policies and Implications
- Communications Counsel's Forum: A Preliminary Review of the Communications Act (1991)
- Computer Research Policy Summit (1992)

2. COMMUNICATIONS FOR SOCIAL BENEFIT

- Online for Social Benefit (1989)
- Multimedia Designers (1991)
- SeniorNet Services: Towards a New Environment for Seniors (1991)
- Television in the 21st Century: The Next Wave (1992)
- Assessing the Public Broadcasting Needs of Minority and Diverse Audiences (1992)
- The Impact of Information Technology on Society, The Workplace, and the Individual (1992)
- Corporation for Public Broadcasting: Program Needs Assessment Board (1992)
- Toward a Democratic Design for Electronic Town Meetings (1992)

3. COMMUNICATIONS AND EDUCATION

- Defining Education's Role in Telecommunications Policy (1991)
- Telecommunications as a Tool for Educational Reform:
  Implementing the NCTM Mathematics Standards (1991)
- Media Literacy: Definitions, Visions and Strategies for the 1990s (1992)
- The Aspen Forum on Telecommunications and Education (proposed)

4. COMMUNICATIONS FOR GLOBAL UNDERSTANDING

- Television News Coverage of Minorities:
  Models and Options for the Commission on Television Policy (1992)
- The Writer as a Conscience of the World — 1993 Jerusalem International Book Fair Aspen Forum

The Aspen Cube: A Three-Dimensional Roadmap for Communications Policy Issues

The field covered by the Aspen Institute's Communications and Society Program is vast, but the many issues it covers can be defined and interconnected by means of a three-dimensional matrix, a kind of Rubik's Cube of the Information Age. Along one axis are characteristic trends of the Information Age, which will vary:

Digitization and Convergence

Competition

Artificial Intelligence

Deregulation

Interactivity and User Control

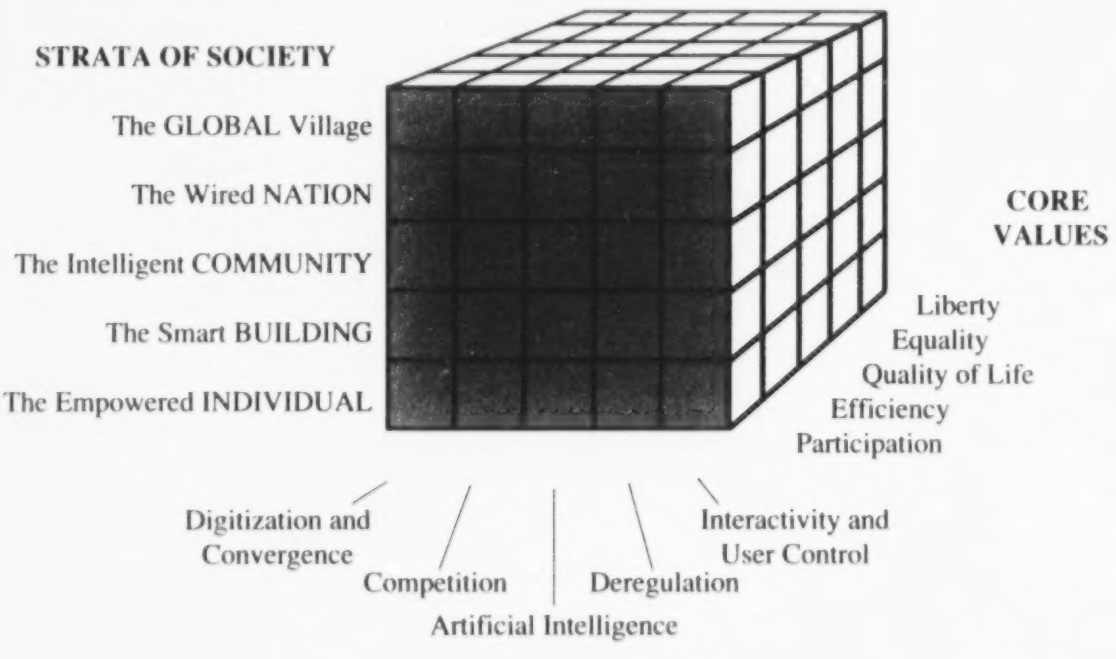
Across another side of the matrix are the strata of society from which one should view the issues, viz., international; national; community; home, school, or office; and the individual. We use labels that have entered the vocabulary from the Communications Revolution:

The Global Village	*The Wired Nation*	*The Intelligent Community*	*The Smart Building*	*The Empowered Individual*

The third side of the cube lists the values that are most associated with the new communications media, structures and institutions. This list, too, can vary. Our present approach looks at:

Liberty (including Privacy and Free Speech)
Equality (including Universality and Equity)
Quality of Life (including Diversity and Community)
Efficiency (including Productivity)
Participation (including Access)

This construct can be pictured as a cubic matrix. From any particular point or cube within the matrix, one can move along any or all of the three axes, connecting technological trends, strata of society, and values.



(Continued from inside front cover)

Cyrus R. Vance
Simpson, Thacher & Bartlett

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Trustees Emeriti

Winton M. Blount
Chairman and CEO, Blount, Inc.

Rodrigo Botero
Former Minister of Finance of Colombia

Charles L. Brown
Former Chairman, AT&T Company

Alan Bullock
St. Katherine's College, Oxford University

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General Counsel, United Way of America

Douglass Cater
President Emeritus, Washington College

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